

## ESOTERIC EXTENSION OF TAROT TO DEVELOP SUPERSENSORY POWERS LESSON 30

### Transcriptions from Ann Davies' Class Lectures

This lesson and the next are concerned with the use of Tarot Key 10, the Wheel of Fortune. The symbols on this key enable us to collect the ideas and relationship they express with the faculties we wish to cultivate by means of this course . . . namely, the true nature of wealth and poverty! This is something we all need to know, especially since many students in elementary metaphysics gauge their success by the amount of wealth they acquire; how well they demonstrate money. Failure, on the contrary, they connect with poor metaphysical achievement. We shall try to explain the fallacy of this by approaching the principle involved from another point of view. In this way we will see that, although the principle is not incorrect, it has been incorrectly applied. Aspirants on the path learn this sooner or later.

We will not spend too much time on a description of the meanings of Key 10 symbolism. You have received such instruction in your other lessons. In these lessons we try to bring about a heightening of consciousness, a stirring up of your ability to receive the spirit of each key, each particular type of consciousness in which we participate. We do, however, have to cover a few of the meanings of the symbols so that we may tie them in with the emotional content of the key.

Let us first consider the meaning of the letter Kaph. In the last lesson we discussed the open hand, spoken of in the Book of Tokens, as the hand creative. The delicate development of the sense of touch is related to the open hand--the handiwork of God. Each of us is, in effect, a hand of God, though sometimes we seem to be poor specimens of the creative element.

The meaning of Kaph continues this idea as a concept of the closed hand. One of the meanings brought out by Dr. Case is that the hand is clasped, giving the idea of grasping. When you interpret this in terms of consciousness, it is mental grasp. Close your fist and put your thumb all the way around it. Look at it. You see a spiral. The Wheel of Fortune refers to a rotary motion as the name "wheel" indicates.

All esoteric teachings stress the fact that the evolution of consciousness takes place in terms of a spiral or helix. Again, we have the idea of mental grasp, grasp of higher levels of awareness when we think of the whirling motion. Notice that this key also represents the motion of all life in terms of rotation and whirling. This is most remarkable when you remember how very recently science has discovered that from the smallest particles of matter, such as electrons and protons, to the very largest, such as the spiral nebulae in the heavens from which suns and planets are formed; all move with a rotary motion. Thus everything that we can perceive with the senses and their instrumental extension, obeys this fundamental law of rotary motion.

Without this concept of rotary motion, you cannot understand the law of cycle. The law of cycle does not mean that a thing having moved in a circle returned to its original point of origin, like the pencil on a compass, used to draw a circle on a plane. Life does not revolve in two dimensions. Even on the physical plane there are three. Our earth is rotating about the sun and does not ever return to the same spot because meanwhile the sun with all of the planets, also moves. This motion you can call a spiral, a helix, a circle in

motion upward. What is involved in the spiral motion of the nebulae, in relation to each other, we do not know.

I think we have enough to consider if we confine ourselves to the largest and the smallest we can know in terms of our own immediate physical universe. In discovering how this motion is involved in our consciousness, we marvel at what those who have gone before us have known, and what an amazing heritage of wealth (since we are considering wealth and poverty) we have here and now.

This wheel bears many symbols, numbers and odd-looking devices which we shall not stop to discuss in detail. Actually, the various symbols tell a story when you come to read them, a story that says the wheel of life is the wheel of a divine creativity. It is symbolically connected with the idea of the Empress. The various symbols are related to the motion of life, and the principles involved in this motion. The serpent coming down the wheel represents vibratory motion, the involution of life, the wild, free animal consciousness, the primordial vibrational energy involving itself in form. Rising up the wheel is a figure of a man's body with a jackal's head, showing the evolutionary level man has attained at this particular period or cycle. On the top of the wheel sits the sphinx who controls the animal soul through the Higher Self. Thus the sphinx is a composite figure. It has controlled that animal nature and evolved to the full and conscious use of it.

We are told by the four signs of the zodiac in the corners of Key 10 that the key involves the whole order of life and the cosmos, both in its largest and in its smallest manifestation. The fact that the four signs have living creatures as symbols tells us that this wheel, this circling, spiraling wheel of evolution, is really a living organism and emerges from a living organism.

The number 10 on this key represents the finish of the old cycle and beginning of a new one, just as the number 9 was the product of the completed previous cycle, the Hermit. Yet, as soon as you complete one cycle, you go to the next; so what could be more appropriate than 10 as a number for the wheel of evolution which goes around and around, ever returning on a higher arc? The pair of opposites assigned to this key is wealth and poverty.

What do we mean by wealth and poverty? These terms pose a problem even when we are working metaphysically. This is because we are immersed in the world race-mind as well as in our own national race-mind, in which materialistic values have become so powerful and have such a hold on us that we have forgotten how to interpret true values and how to work for them. Even in metaphysics we find the most extraordinary and unwholesome emphasis on demonstrations of material things. Every new book written on the subject seems to repeat the same nonsense. They will give you many examples of people acquiring great wealth or power. It seems that the authors have become obsessed with the idea and their consciousness continuously gives this type of example: learning how to attain spiritual levels by becoming a demonstrator of a million dollars.

We do not say that money is evil; it is a very useful means of exchange. But we certainly do say that the possession or the lack of money indicates nothing whatever about evolutionary levels! This is what we want to keep in mind. Suppose in some past

incarnation one develops an absolute passion for making money. He may not succeed in that life or for several lives because we do not come full circle in all ways at once. A cycle does not indicate only one life, or one plane of consciousness. There are wheels within wheels within wheels. That is the reason for the various circles on the key. There is an inner point, then a circle and then another circle, before the outer circle. This symbolizes, among other things, the wheels within wheels as well as the four Qabalistic worlds. If one had done a great deal of concentration on getting money; if he had developed a really potent desire for it; he is going to have that money sooner or later. Hence, he could become a millionaire. But, if you want to know the truth, you will find less secure beings among the millionaires than among any other group.

Wealth can bring a serious problem; a wealthy man can never know whether anyone likes him for himself alone; he can never be sure. Even if he marries or becomes attached to someone who has wealth, there is still the suspicion, "The only reason she took me is because she figures that I wasn't after her for money; there was no danger of losing it or being cheated out of it." You can never know when you are wealthy, how good your ideas are because people toady to you in a materialistic society. The emotional life of the wealthy is tragic. Therefore, it is not a very happy thing to push or work for great riches. When someone finally gets extreme wealth, he has got what he deserves. How else can he learn?

I know that some of you are thinking that you would like to have a little of that excess wealth in your pocket. And it is pleasant, no doubt about it, to have more money than you need, but is it really that important or necessary? When we come across those who are really materially, desperately poor, we have a tragic situation. This is true of most of the people in the world. It is disturbing even to talk about it because hunger, cold and exposure to the elements are very unhappy states. Extreme poverty is something we do not wish to look forward to. Having to go through that kind of experience is not indicative of anything lovely or helpful in the immediate environment. Every one of us is responsible for the poverty in the world, for hunger and lack of the necessary food, clothing and shelter. How? By still clinging to a past evolutionary level on which we had to work and think of ourselves first--that whole separative idea . . . that idea of competition with one another instead of competition with ourselves to give and do our best for life. This is part of what is responsible for poverty and we all share it. The Life Power needs us to have enough of the necessities of life. As Jesus said, "Consider the lilies of the field . . . they toil not, neither do they spin."

There is another kind of trial on the material plane most interesting to observe. This is when certain people have reached a point at which they are going to be put through what you might call "the tests of riches," one of the hardest tests there is to pass. You know, Jesus said that it was very difficult for the rich man to come to the Kingdom of Heaven. Why? Because of the insidious effect on most human beings of knowing that they have more of this world's goods than they need. They develop a need to protect their wealth, and to become fixated on it. Inertia takes them into a life of luxury and when you become attached to a life of luxury you are weakened in soul. There is nothing wrong with luxury itself; I, personally, am in favor of it; I love to feel luxurious. There is a difference, however, between being attached to a life of luxury and being able to enjoy a luxury here and there. A man will steal, lie, even murder for luxury, because of his attachment to it, and commit suicide over the loss of it. You know what problems they have not solved.

There are many elements involved in the concept of riches. Most of you are now saying, "Well, there is one thing for certain; my problem is not riches. And I'll probably not have the test of riches in this incarnation either."

It is important to understand that love of possessions operates in little and big ways. The same principle applies if you become excessively attached to your house or your car, or your Hi-Fi set. The principle is the same and this is what we want to grasp. If the time should come for us to meet the test of riches and if we have really evolved ourselves to a true comprehension of the principles of wealth and poverty, we will not have any of these attachment problems because we will know that no one is rich. Every one who has more than he needs is a steward. When he dies he cannot take it with him, so he is a steward. What he does with his stewardship, how he feels about it, and what happens to his consciousness as the result of it are going to be the telling factors. He does not own these things. Do you own your house? Ridiculous! No one owns your house; you are the steward; it is your riches to be grateful for but you do not own a thing. Why should you wish to? You have to travel the Path lightly, like the Fool. You cannot be burdened with possessions.

This does not mean that you do not put a house in your name to assure yourself of a shelter; you would be very foolish if you did not, given the opportunity. This is being practical. It is the attitude you have towards possessions, the feeling for them. It does not mean that you do not invest money if you have it, so that you can have an income and not have to work so hard, or be able to take a trip if you enjoy trips. This is all quite pleasant, and there is nothing wrong with it; it is the feeling that we are dependent upon possessions that tells the story. We will have to come back over and over if we do not solve this particular problem in this incarnation.

There is no such thing as attaining to the highest without fully understanding what the true principle of wealth and poverty is, what the real wheel of fortune involves in terms of evolution and response. I cannot even begin to tell you how much stress to put on the real spirit of this key.

Now let us consider the not-having. What is it that we have not? Most of us, in this culture, are very fortunate in the comforts we have in terms of our material life. I am quite in favor of this. But there is one thing I do not like. It is being cold. In fact, I have a phobia about being cold. I like to have clothes to protect me from the cold, and I think it is charming to have clothes to put on, to express the artistry of the Lord of Life even as He puts tassels on flowers.

The not-having exists here even though we live in a wonderful democracy . . . here in the United States where the Masters of Wisdom started the first great experiment in democracy and freedom. Yet even in this country there are many who are cold and hungry. This is sad, even though we have less of it here than anywhere in the world. Some of us do have a specific problem; some of us run into a not-having cycle for some reason that we do not understand. The rent is due; we do not have enough money for necessities; we may not have carfare; and we wonder what is wrong with us. Those of us who have been brain-washed by elementary metaphysics begin violent self-reproaches. "How negative I must be! How else could I have such terrible things happen to me?"

This is not necessarily so; sometimes such a person may be going through the tests of poverty in a very special way, as part of his growth. Sometimes it is the result of a karmic necessity in order to gain greater depths of perception and compassion for those who have not. Sometimes it is a preparation that the soul has deliberately chosen (especially when it takes place in an area where one would not expect it and with the type of person one would not expect); sometimes it is a preparation in order to arouse an emotional feeling against poverty itself, for humanity, so that in some future incarnation or even in a part of this one, that person could become a channel to help wash away poverty.

There are many factors involved, and we have no right to sit in judgment or condemn any person who does not seem to be able to demonstrate. Haven't you read what Dr. Case used to say about some people he called "metafoozlers," those who say, "Well, he certainly isn't living up to the teachings or he wouldn't be having that kind of financial problem!" Anyone who has a true comprehension of the intricacies of the law of cycles will not say that. With that attitude the speaker will whirl around the wheel having that same experience himself until he learns how to comprehend the principle and have compassion.

This week become more aware of the true wealth you possess. Examine your own attitudes and emotions in relation to attachment to things. Endeavor to gain a truer perspective on the value of material possessions. You may be surprised to find that as you release yourself from dependence on and attachment to possessions, you increase your enjoyment and pleasure in their use.